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The AMERICAN FRIEND

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SPECIAL ISSUE ON RESPONSIBILITY OF QUAKER WOMEN

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EDITORIAL

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LIVING WITH OUR PROBLEMS

My grace is sufficient for thee. II Corinthians 12:9.

In the previous issue of this journal and on this page we considered chiefly the impact of God, in his outward creations, upon our souls. That is important. We must not become so engaged with inner struggles that our little battles occupy the whole stage of our lives. When this happens, a trivial detail looms like a great specter across our vision. We see nothing but our problems. It becomes a distortion that is almost a lie in its nature, and we cannot live by falsehoods. We wrestle with ghosts that sometimes vanish when the wide doors of our souls are thrown open for the full refreshing breeze of the divine. This means that often our *real* problem is not the one we see. There are people who are utterly miserable thinking, turning, reviewing some old problems which long ago should have been buried. They need exposure to greatness, either of the external creation or to great ideas.

Sometimes the problem lies in our way of *trying to solve problems.* We assume that in one way or another a finished answer lies just around the corner and that if we concentrate in thought and prayer intensely enough we can see our problem finished and laid by, like a mended garment. Seldom is that the case. Most problems that we have today will be with us tomorrow morning. They will not be exactly the same since people involved change in one way or another as time moves on.

Finally we may discover that a problem is more like a process—a moving, changing situation with which we must live day by day. If that is true, then the answer also will parallel it; in short, the way we live with a problem is often the answer. How, then, shall we live? What attitude shall we take toward it?

Sometimes problems are friends in disguise. Rightly related to them, they stimulate us out of complacency and make us think—and pray. Life, after all, is a series of problem-solvings. Some are so simple that they disappear with but a single thought. Others yield to a little patience, while yet others remain like probing companions. If only we could remain unexcited, knowing that "nerves" never solve anything! It isn't always easy to do, but it becomes easier if we can cease to think of problems as enemies to be conquered. We must erase the "battle lines" that cut across our souls. Many human problems are no more nearly enemies than is a problem in mathematics. What if all students looked upon their lessons and even their schools as enemies, consorting to destroy them. In spirit we tend to "fight" a problem, instead of learning to live comfortably with it.

Take, for instance, a problem in a church. It may consist of differences in opinions and desires by the members. A committee sits in session to consider the problem and to seek an answer. What sad results if all members come together with their minds made up—settled on the answer and ready only to maintain each his contention. What a happy difference if each comes searching for a better answer than he brought to the meeting. Out of such an experience a new and integrated group answer may be found, better than any one person could have suggested. There, again, the problem is chiefly in the method and spirit of problem solving more than in the original problem itself. This happier way does not work chiefly through words, but through waiting and worship. No one session need try to solve a problem. Often it can only make progress. The answer *grows,* it isn't "found." It grows because the persons involved grow with it and they *become* the answer.

The way of meeting personal problems is not essentially different. We must not become indifferent to real problems, but must not become too self-active or impatient. The creation within us which these problems stimulate is also a growth. God does not "dump" the Kingdom of Heaven in its fullness into our souls. As Jesus indicated, He plants a leaven, a mustard seed, which problems will nurture if we but let them.

But let us not become so problem-minded that we do nothing but contemplate them. There is also the joy and victory that comes in the recognition that God is greater than all of our needs.

A SCOTTISH PRAYER

O thou, who keeps the stars alicht, an' our souls burnin' wi' a licht aboon that o' the stars, grant that they may shine afore Thee as the stars for ever and ever. And as Thou hauds the stars burnin' a' the nicht, whan there's no man to see, so haud Thou the licht burnin' in our souls, whan we see neither Thee nor it, but are buried in the grave o' sleep an' forgetfu'ness. Be Thou by us, even as a mother sits by the bedside o' her ailin' wean a' the lang nicht; only be Thou nearer to us, even in our verra souls, an' watch ower the warl' o' dreams that they make for themsel's. Grant that more an' more thochts o' Thy thinkin' may come into our herts day by day, till there shall be at last an open road atween Thee an us, an' Thy angels may ascend and descend upon us, so that we may be in Thy heaven, e'en while we are upo' Thy earth.

GEORGE MACDONALD, in *David Elginbrod.*

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Editorial . . .

Contribution of Quaker Women

QUAKERS have a tradition, indeed a testimony on the equal rights of women in the affairs of the hurch. Long before the cause of Susan B. Anthony nd Woman's Sufferage had won, Quakers had been racticing this principle of equal rights. In the history f Friends, women played a leading part in the strug- le for religious toleration and they led the advance gainst the strongholds of reaction and persecution. hey were imprisoned, flogged, and hung. When the pposition seemed impregnable they lifted their ban- ers and marched again—right into the citadels of heir foes, with only the "weapons" of good will.

For three hundred years of our history, many wo- nen have been recognized as ministers and all of hem have been given recognition in the business of he Meetings. Today there are many Quaker women ecorded as ministers. The tradition of a separate oom for the women's Meeting for business, with its losed shutters dividing it from the men's Meeting, ppears now like segregation, but it was the attempt o give them an equal footing with men in business esponsibility. Whatever the motives or background, he fact that they held separate meetings may have ed them into greater responsibility than a common neeting with men Friends would have provided.

In Present Practice

The relative part which women Friends now play n the work of Friends, as contrasted with that of nen, presents an intriguing study. On the local Meet- ng level, men are more likely to serve as trustees, inance committee members, treasurers, and even as lerks. There are exceptions, however. On the Yearly Meeting level, this tendency to use men chiefly is still nore pronounced. On the Five Years Meeting level, he exceptions in favor of women are still less. On he other hand, women seem to predominate on such committees as temperance, peace, and missions, es- pecially in the local Meeting. Again in the Yearly Meeting, the men generally tend to become the ma- jority in most departments, with the exception of missions. In the Five Years Meeting, the men greatly predominate, although the Board on Christian Educa- tion and the Board of Missions each have nearly an equal number of men and women. The Executive Committee of the Five Years Meeting has twenty-six members, two of which are women. This indicates that Boards and Committees of the Five Years Meet- ng tend to appoint men as chairmen and the Yearly Meetings do the same. There have been few women serving as presiding clerks of Yearly Meetings, and none have served the Five Years Meeting in that capacity.

In the total number of Friends actively engaged in the work of Friends Meetings, women probably far out-number the men. This is particularly true in such organizations as missions and service activities, and in work represented by women's "circles," which often help in the raising of money for local Meeting ex- penses, building repairs, beautification of grounds, etc. Some Young Friend whose studies in school re- late to this problem could well serve the Society of Friends by a pertinent study of this area in changing Quaker practices. Is it a change in our testimony?

This issue of The American Friend is largely turned to the interest and contribution of women. The contributed articles are from them and many of the shorter items and news relate to them. Readers will notice the new advances in the recognition of women in denominations other than Friends. It is not our intention to "segregate" women Friends into one or more special issues of this journal, for their contri- butions are always welcome, though there are not so many as from men. This, too, needs correction. There is no point in coercing either men or women equally into all types of service for the sake of a tradition, but if they gravitate into their respective and somewhat different areas of service, we should know that it is happening, and why! Let us not be indifferent to this important testimony of Friends regarding the re- sponsibility of women.

Christmas and the United Services

MOST of the local Meetings in the Five Years Meeting will prepare to receive during Christ- mas a special offering for the United Services over and above the regular contributions which they have assumed. This additional offering makes it a Christ- mas gift indeed.

On the mission fields, this interest will be reflected in the support of our workers in Africa, Palestine, Cuba, Jamaica, Mexico, and in America. In the field of peace, it means the sustaining of a testimony that has characterized Friends for their three centuries of existence, and helps us to link Christmas with peace on earth. Positively it means that we shall continue to help in building a peaceful world under a pattern of order. In Christian Education, Evangelism, and Stewardship, it means the nuture of the home field, whereby our literature and ministry will be aided as a living and creative influence. We cannot long share with fields abroad unless we are strong at home. In terms of Public Morals it means education among Friends, for a sane and decent order in our nation.

The consumption of liquor has become one of the greatest plagues in America and a contributing factor to many other evils. Our support of Aged Ministers and Missionaries is an inadequate, yet very necessary responsibility to those who have served well, and who need our help in their declining years.

Letters have gone out to our Meetings regarding the Christmas offering and it is hoped that there will be an enthusiastic response.

PACIFIC SCHOOL OF RELIGION

The Book of All Time

BIBLE reading from Thanksgiving to Christmas is emphasized by The American Bible Society. It is important not only that one reads, but also *how* he reads.

Recently we read a new book entitled, *Paul,* from the pen of Dr. Goodspeed. As we saw St. Paul, driven by the inner fire of his soul, from group to group of early Christians, we could not resist reading again the epistles by which he guided the development of the new church. People who read the Bible cannot substitute another book for it, but they can be greatly helped by the insight of great scholars, and may thereby read with new vision.

One, among many values in reading the Bible, is that it can save us from short-sightedness. With a book of the month we may be greatly helped in seeing the current scene of world life, but we also face the danger of being too contemporary in our thinking. We have thereby an insufficient background against which to view our day which, in turn, means that we are not really seeing our day accurately. The Bible is the leading classic in world literature; it presents the way of redemption from the evil of the world. We must not bring to it an attitude of idolatry or loose thinking. It merits a reverent attitude, discerning thought and the best that scholarship can reveal for our use.

Early Friends believed devoutly in it, but understood the subtle danger of making the Bible a beginning and end in itself. Against this danger, George Fox wrote, "I was to direct people to the Spirit that gave forth the Scriptures, by which they might be led into all truth, and so up to Christ and God, as they had been who gave them forth." May there be many readers who read reverently, humbly and thoughtfully, seeking the Spirit of God in personal experience, escaping thereby a religion by quotations.

The Destiny of a Prophet

NO sooner has Mahatma Gandhi died than the land which he served lays the basis for military training and moves into the pattern of Western nations. This perhaps should not be surprising, though it is regrettable. It is not the first time in history that a prophet has been honored and followed while he lived, then has been sainted and forsaken after his death. The life of Gandhi will continue to glow with its own radiance, in spite of the trappings of veneration which will tend to obscure him.

Gandhi's system worked when Gandhi was present to work it. It could hardly be expected that other hands and hearts would rise to assume his kind of leadership, in the full measure that he gave. Whether followed fully or not, it is always a great victory for earth when men with great souls live, speak and then leave their contribution to the hazards of history. They have driven a deep pain into the conscience of men and they have planted a living hope that a new glory can come to earth. Goaded by that pain and lured by that hope men continue to build and, in that building be it ever so slow, the spirit of a prophet lives on.

E. T. E.

The Quaker Woman Writing

A Call to Feminine Good Sense

By Dorothy Lloyd Gilbert

Dorothy Lloyd Gilbert is Associate Professor of English in Guilford College, North Carolina.

DEFINING Quakerism in any emergence presents its hazards, for although the essentials remain, the manifestations vary not only from age to age but also within the age until it is a temptation to say that the only constant is individuality or even change. The white light pours through the dome of many colored glass and is reflected in all the colors and shades of life. This is particularly true of Quaker literature and of the one group of writers chosen for this essay, the modern American women who are writing biography and fiction: Janet Whitney, Nora Waln, Elizabeth Gray Vining, Jessamyn West, Mabel Leigh Hunt, Elizabeth Emerson. My point of view is that of the interested and appreciative reader, not that of the expert critic, and as I have been reviewing the more recent books written by these women, it has seemed to me that the same clear light shines through them all, that all show certain essentials—veracity, depth of perception and simplicity—which Quakerism and good writing have in common. Some of the books do not have Quaker subject matter; one of the authors, Mabel Leigh Hunt, is Quaker only by full ancestry; the books of Nora Waln are neither fiction nor biography; but these are flaws in exact consistency, yet not, I believe, in spirit.

The work produced by these six Quaker women, some already well advanced in a career in writing, has significance for us. The ability to write good fiction on adult or juvenile level, to recreate and interpret life as the modern biographer does, to turn Quaker episodes into fine short stories —these abilities are rare enough within the Society of Friends that the 20th Century Quaker can "smile this world to see."

The quality immediately perceived in the writing of each of these women is the veracity. Sometimes the writer has reached the truth through expert research. Janet Whitney's biography *Abigail Adams,* is particularly significant because she has used materials not utilized by any previous biographer of the Adams family. Elizabeth Emerson makes the members of the Rees family live and grow before the reader's eyes because she knows them well. *The Good Crop* has its sequel, *The Garnered Sheaves,* published this fall, and it carries the generations forward. Elizabeth Gray Vining spent enough time in England to trace for herself the route for *Adam of the Road,* pausing to read church and civil records that each detail of the 13th Century life of Adam should be authentic. Nora Waln has always lived the set

ıg of her books; with the Lin family China as she prepared for *House of cile,* in Germany while she gathered e impressions which appear in *Reach- g for the Stars,* and with a humble ıpanese family as she wrote the ex- llent article, "As Japanese See Them- lves." (*Saturday Evening Post,* March , 1948.)

The authenticity achieved with me- ıulous care goes deeper than outward ppearances; the reader sees into the eart of things because that is what the ıthor has done. Nora Waln in partic- ar illustrates what Emerson meant hen he wrote: "If I see a trait, my ıildren will see it after me, and in ourse of time all mankind,—although may chance that no one has seen before me. For my perception of it as much a fact as the sun." Her escription of Japanese character, of ıe reason why a poorly clothed family ould not think of cutting the cloth hich was a present from General lacArthur because it was a token, symbol of truth, which they must ansmit to their descendants shows ıat sort of perception. Research with- ıt such perception can be bare, but all simplicity these Quaker women ok at past or present, study it; then Penington would say, they "open ıe thing a little." The reader not only e Abigail Adams move around the ately board circle at the King's levee, e feels the emptiness of ceremonial fe; the vigor of new democracy as pposed to the government of the eorges; he sees Levi Rees converted ı *The Good Crop* and understands ow and why the evangelical move- ıent grew; he sees the Friends' testi- ıony on war tested, not in story book ıshion, in *The Friendly Persuasion* nd in *The Road To Carolina,* a book ritten by Marjorie Hill Allee, who as recently finished her work with the rength and courage that had pervaded er writing and her life. *The Little ray Gown* by Mabel Leigh Hunt ırns on a point of conduct and sets standard of self mastery that much lder Friends than the one described nd difficulty in achieving. Mabel eigh Hunt, in company with the best f children's writers, knows how a oung reader looks to his favorite haracters for guidance, and she gives im sturdy, natural little people, trust- orthy companions in the business of rowing up.

The Friendly Persuasion shows an- ther phase of a story-teller's percep- ion. Jessamyn West understands her haracters so well that she enjoys aughing at them. Eliza Birdwell's in- tant liking for the young lawyer, his esponse to her unconscious flattery, her serenity through all of the ridiculous trial, and her sweet and transparent attempt to restore her husband's good nature with an excellent and very early supper—these make the humor of *The Pacing Goose* a pure delight. Jessamyn West understands the Quaker mind; she shows her understanding when she carries *First Day Finish* beyond the defeat of Reverend Marcus Augustus into the solemnity of the Meeting, remarking on the contented look that showed members "were satisfied the way the Lord had handled things" and into the long quiet afternoon in which Eliza made peace with herself and at last to a gentle conclusion:

"Jess carried Eliza her cup of tea walking down a path of roses the moon had lit up in the ingrain carpet.

"He stood, while she drank it, with his hand on her chair, gazing out the window: the whole upcurve and embowered sweep of the earth soaking in moonlight — hill and wood lot, orchard and silent river. And beneath that sheen his own rooftree, and all beneath it, peaceful and at rest.

" 'Sweet day,' she said, 'so cool, so calm, so bright. The bridal of the earth and sky.'

"And though he felt so pensive and reposeful, still the bridge of his big nose wrinkled up, his ribs shook with laughter."

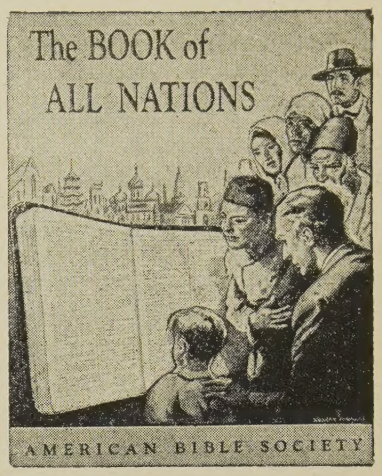
That ending appeals to me as the best thing in the book and the most Quakerly because I see action resolved into meditation, the situation worked out, both in outer circumstances and inner acceptance—all with considerable skill, not to mention the understanding.

The third trait apparent in the writing of modern American Quaker women is simplicity. Each of them writes clear lucid prose unspoiled by self-conscious cleverness, or the fluffy feminine prettiness, or by the sentimental talking down which makes children's books hard for adults to read. Their writing is clear and honest yet not so plain that it lacks individuality. The author speaks in her own natural voice to the reader. Sometimes there is humor, most frequently the sort which brings the quick smile—"all the world is queer but thee and me . . . " Mabel Leigh Hunt writes with a light and happy touch; Janet Whitney is witty and vivacious, pleased to use Abigail Adams' own tart wit for the biography; Elizabeth Gray Vining shows a clear, quiet beauty of style in *Anthology with Comments* (Pendle Hill Pamphlets, Number eighteen). The quotations are the bright flowers of mystical literature, and her comments are exquisitely matched to them. Quaker women of the twentieth century do not wear the fine plain silks of their ancestors, but the Quaker woman writer is inclined to clothe her ideas in beautiful simplicity. Perhaps in her disposition she wears the plain bonnet—there never was a head covering more becoming!

Thus with simplicity, with veracity and with true perception, the Quaker woman makes her approach to literature, and through all that she writes runs her own unpretentious spirit. These women are not "great writers"; they are Quaker women writing, writing because they find life good.

WORLDWIDE

Bible Reading



THANKSGIVING TO CHRISTMAS, 1948

How to Find Help From Bible Reading

1—Read slowly and prayerfully. "Not snap shots but time exposures" should be the rule.

2—Read keenly and thoughtfully. Imagine the scenes.

3—Read obediently. Search for the personal message each day's passage has for YOU.

4—Your inner response to God's message is vital. When He condemns, bow penitently; when He offers help, place your hope on that assurance; when He guides, follow.

5—Underline passages which strike fire. Copy them and repeat them aloud.

6—Memorize one key verse daily.

7—Set aside and keep a definite daily time for reading.

8—Make it a habit; enter the New Year as a daily reader of the Bible.

For additional free copies of this leaflet, or to send contributions to further this program of reading write to

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In the Christian Home

By Lucile A. Thomas

Lucile Albery Thomas is a concerned and active Friend who works especially in the area of Christian Education. Her home is in Richmond, Indiana.

THOSE of us who hold dear the place of Quakers in the area of home-making and training need to think deeply into the rightful place of the Quaker home and seek to discover how it may best contribute to the stream of Christian nurture and faith. The Quaker home should be a center of spiritual power. Those within its care should feel not so much a heritage of which to be proud, a peculiar belief, a narrowed conception of the Christan faith, but rather a *Living Presence*, an *experience of God* working in the lives of people, a deep devotion and love. It is only as we ourselves are dedicated to a higher Being and purpose that we are truly religious in our influence. No amount of knowledge, or training or idealism can substitute or suffice. What we are, we teach. Early Friends apparently had a much deeper sense of the truth of this than we, for their impact came from the daily living of a life filled with the spirit, with little apparent need to spend hours in gathered meetings discussing how best to nurture their children in the faith. The *life* was the nurture.

Beyond Words and Terms

Could it be that our intemperate use of so large a proportion of our time in meeting "to talk about" qualities of life, is an indication of the lack of those qualities in our own lives? A small child at the tender, but sometimes very wise age of four, inquired of his mother regarding the various steps in formal education. The mother explained carefully that after nursery school, there is elementary school and on up the ladder to the great university. The child thought soberly about the matter for a few minutes, trying to comprehend the meaning of it, and then said, in all seriousness, "And *then* you go to committee meetings!"

If our purpose is to try to make Quakers of our children, we shall probably fail. For the most part, we are unaware of what we are really teaching. A child, being reared in a Quaker home, asked his mother one day, "Mother, why isn't Uncle A. a Quaker?" His mother, feeling that it wasn't the time to go into detail as to the deeper reasons involved, replied, "Uncle A isn't a Quaker, but he is a Christian. He is a follower of Jesus, just as we are." In wide-eyed surprise the child said, " I thought only Quakers were Christians!" Little do we realize *what* we are teaching, until some situation or experience photographs it for us.

The Quaker home will be characterized by the quality of *patience*. Patience is not soft words, or waiting, or hoping. Patience is love. It comes when self-centeredness has been replaced with love for others. Patience cannot come so long as there is strain for perfections or power or prestige either in one's self or for one's own. Patience cannot come so long as one desires others to meet one's own selfish standards. So long as we, consciously or unconsciously, desire our families to measure up to our standards of success or achievement or goodness, we cannot live with patience. It is only when we love them for what they are, and with love and wisdom help them to be their own highest selves, that we truly have patience.

So long as we insist that others should believe as we do and follow the methods which we advocate, we cannot bring in the Kingdom, although that does not spare us from speaking out clearly and courageously for the truth as we see it. Patience is without judgment and strain because it is not for self. Patience is understanding and selfless and loving, for patience is of God. Out of true patience comes belief in the other person. This quality of recognizing "that of God in every man" is urgently needed in our world today, to restore within the individual a feeling of worthiness and revive man's faith in his brother. The Quaker home can do much, both within the family circle and in its many relationships to others, to help restore faith to a disillusioned world.

To discover ways of using *silence* as a means of spiritual growth and unity with one another and with God is in keeping with the highest in Quaker faith. It is my belief and experience that silent waiting before God can be used much more effectively as a means of religious nurture in the home than we have realized. As our young son reached the age when he began to be skeptical about the existence of God and gave evidence of not wanting to participate in prayer, expressing it in the words, "How do you *know* there is a God? I know you believe in God, but I . . . don't . . . know . . .," we felt that the use of words became a meaningless thing. Silently, we knelt by his bed, perhaps with a hand on his head, seeking God's will in our own lives and in guiding another. No words were spoken, but as time went on, we found that silence had become a very precious thing, binding us together and to God. Silence had done for us what words could never have done, for words are ever limited by human wisdom. The use of silence in family worship and fellowship, in times of stress, yes, even in times of joy, opens the way for God to speak to the human heart, unhampered by the noise and faultiness of spoken words.

Christmas and the Home

Through *sensitivity to the Light* within, the Quaker home can lead the way to more meaningful Christian practices both within the home and the Christian community. Let us look, for example, at our present-day observance of Christmas. Are we not in danger of failing to make it a religious festival? It is a home festival, even among Christians. We emphasize giving, thinking it to be the heart of Christmas, but giving is not the heart of Christmas; worship is. As Quakers, we have turned the observance of Christmas over to the home. In all probability we still have a program at the meetinghouse and remember the children with presents or a party. If we really want to give our children a Christian heritage of Christmas, Christmas day should be a day of corporate and family worship. Exchanging of gifts with family and friends might come another day in December, as is the custom in some lands.

We try to explain to our children that on Jesus' birthday we give gifts to each other and fail to notice the look of incredulity on their faces and still later, fail to notice that the incredulity has disappeared because they too have come to take for granted our way of observing Christmas. Of course true sharing with those in need is a worthy expression of the spirit of the Christ, but not the kind of giving so often indulged in, which satisfies pride and self. Conscientious Christian parents of today are trying to do the impossible—give to their children a true understanding of what Christmas really is—in a setting of gift giving and tinsel. It cannot be done!

Only through true worship and sharing, unmarred by the glitter of packages and the smell of cooking goose can the real meaning of Christmas come to the human heart. So long as we center Christmas on ourselves we shall never understand its meaning. This is but one example of a Christian practice which needs to be re-evaluated by concerned persons and families in the light of the Light within. Many of

our accepted Christian practices have become so encrusted with unquestioned custom and so colored with material interests that they have little value religiously. You will probably not agree with the above diagnosis. That does not matter greatly. What is important is that we keep ever sensitive to the Light and humbly before God, try to discover what is right for us, and having seen the Way, have the strength to live by it.

One of the privileges and joys of Quaker parents today is to acquaint their growing children with the best in *Christian literature,* at the various age levels, which includes many splendid Quaker stories. We are deeply grateful for the splendid stories from the pens of Rufus Jones, Mabel Leigh Hunt, Marguerite De Angeli, Elfrida Vipont, Anna Curtis, Miriam Mason, Marjorie Hill Allee and many others, but the supply is much too limited, considering the wealth of our heritage. We need persons who will make the lives of George Fox, John Woolman, Elizabeth Fry, Lucretia Mott, John Greenleaf Whittier and many other great and lesser saints come alive for growing children, for within the telling of these lives is the very essence of the spirit-filled life. No Quaker home has fulfilled its responsibility until it has made available to its children the best in Christian literature.

"The world stands out on either side
No wider than the heart is wide."

The Kingdom of God requires lives of *dedication.* The children within the Quaker family will feel the security and warmth which come from loving care, but they will feel much more than that. They will sense early in life that the world is much bigger than their own family circle, and that Christian dedication reaches out to the world in loving concern and helpfulness. In a society in which the common practice of families is to acquire possessions for one's own personal comfort and prestige, irrespective of how it affects others, there is tremendous need for families whose home is the world. Desire for possessions which bring pride to the owner, social position and prestige, worldly promotion, ostentatious display, what part had these in the teachings of Christ, in the life of those who were the life and power of the early Quaker movement? Christian dedication requires of us that we live lives of sacrifice and renunciation. May it be truly said of us, as it was said of George Fox, "he . . . was without any of those side-long looks

(Cotinued on page 389)

Friends and Christian Mission

By Helen E. Walker

Helen E. Walker is president of the United Society of Friends' Women, the missionary organization sustained and directed by Friends' women. The home of Helen Walker is in Whittier, California.

TODAY, it is unusual to find a person who is not concerned for our world. Men are vitally interested in the economic and political aspects of world affairs. Our eyes are turned toward the United Nations, hoping that it may guide us toward the peace of the world. The Christian Church, since its very inception, has been concerned about the religious life, or lack of it, in the world. Indeed, world outreach is basic to Judaism and Christianity. God chose Israel to be the chosen people, not for special privilege and selfish aggrandizement but that they might be the messengers of the universal love of God. The whole basis of Jesus' message is definitely universal. The word "whosoever" is characteristic of the gospel. It would be an interesting study to catalogue the references to world outreach as recorded in the New Testament. It might be surprising to discover what a mass of material there is on this subject.

The concern for the world was not an after-thought following the resurrection; it was inherent in Christs' entire ministry and teaching. The most reasonable explanation for the great missionary enterprise is that Christ did commit the message of love and reconciliation unto his disciples and bade them to take it to all the world and to every creature.

The Scope of Work

The world-wide movement of Christianity has been the pioneer in hundreds of places, among millions of dependent peoples; in education, medicine, public health, agriculture and social reforms. It has not only been the pioneer, but it has also continued to minister to the peoples of the world in all areas of life. The Christian missionary is a message bearer. His message is more than just a kind of "crystallization of the American way of life"; it is primarily the good news "that God so loved the world that He gave His only begotten son, that whosoever believeth on Him shall have everlasting life." The power of the gospel is in Jesus Christ himself, and it is in Christ and in no other that God has made his supreme revelation, and it is in him that man is redeemed and made reconciled to God.

Dr. Kenneth Latourette, in his seven great volumes, *A History of the Expansion of Christianity,* has traced the world-wide growth and progress of Christianity and has revealed the "ebb and flow" which has been repeated through the centuries. The last one hundred years he calls "The Great Century," for it is during this period that revival has come to the Christian Church, unequalled except by the first century.

In a recent statistical survey it has been found that there are about twenty million persons affiliated with the Protestant Church in "non-Christian" lands, and these are connected in some way with over six thousand mission centers in about one hundred countries. There are in connection with these six thousand centers, over fifty-five thousand churches, an even larger number of schools and colleges, three thousand, five hundred dispensaries, some sixty-two thousand Sunday schools, a large number of orphanages, agricultural institutes, social service centers and publishing houses. Over $30,000,000 a year is given for this great enterprise which is carried on by over twenty-five thousand workers, representing three hundred separately organized mission boards and agencies from the West.

Of the total missionary outreach of the Protestant bodies, it is estimated that one-half is sponsored by the churches of North America, but "seven-eighths of the mission fields have been evangelized by Anglo-Saxons."

What Measure of Devotion?

There is no agency, other than the church, reaching out toward every corner of the earth, toward every people and every aspect of human life, for health and enlightenment, for reconciliation and redemption. Yet, each Christian in the United States contributes annually an average of about seventy-five cents for the evangelization of the world. This is equivalent to the price of a bottle of hair tonic or a ticket to the movies!

Dr. Walter Van Kirk comments that if Christians do not take more seriously than this their professed commitment to the world revolutionary movement of Jesus Christ, how can it be expected that the secular world should attach any significance whatever to the Christian movement? The world-wide mission of the Church is often thought

of as a rather subordinate enterprise that can be taken or left, depending on the financial convenience of the local congregation. "The white heat of a deathless passion for the Christ who died for the sin of the world is too often utterly lacking."

To be sure, through all the centuries, there have been those who believed that men everywhere need God more than they need anything else. Many have assented to this thesis, but have left it to a minority within the church to implement. Those Christian leaders who have visited Europe, Africa, Latin America, and the Orient, in recent months, are telling us that if Christians seriously intend to extend the Kingdom of God, we have got to stop doing a "five- and ten-cent" job. We must double and triple our efforts immediately in order that the church can meet its present responsibilities. One has said that our concern for the world mission of the church is proportionate to that which we feel to be the full impact of Christ upon our lives. What is our answer?

The Foreign Missions Conference, which represents about one hundred, twenty-eight mission boards and agencies, has said that the mission work of the churches has come to the parting of the ways. "Either we are going to rise to the opportunities before us or we are going to be moved increasingly to the sidelines and other forces and agencies are coming forward with positive programs to meet the world's needs."

The Mission Motive

In many places the interest in missions is associated only with the raising of money to support some workers in distant places. This is important, but the greater objective is that our Meetings might be vitally concerned, yea, have a compelling concern to make Christ known, loved and served everywhere—here at home and around the world. The task committed unto us to take the "Word of Life, as George Fox called it, to others can no longer remain a peripheral interest; it must be a central purpose in every Meeting. Upon us rests the decision that will determine whether Friends will continue as a comfortable association of religiously-minded men and women, or will reach out into the world community to meet the unprecedented opportunities of the hour. Friends have a message; and mission is the outgrowth of such a message. A sense of mission is the dynamic which thrusts one out, even in the face of all odds, and such is needed in this, the world's greatest business. There are two thousand opportunities open this year for well-trained and dedicated persons to go to various parts of the world, and Friends offer some of these opportunities.

Whether it is through the local Meeting, the Board of Missions, the American Friends Service Committee or other media, this sense of mission should be the motivation for such service. The world-wide concern and mission of the Church is to areas of life in every country; it is no longer merely a matter of geography.

With all its divisions and inadequacies, the world-wide movement of the Church is today the greatest power for the uplifting of human life in its every aspect. The world has seen nothing like it in all of human history, and there is nothing to be compared with it. The powerful advance into all the world and into all areas of life awaits our realization of this fact and our appropriate response to it and to the urgency of the new day in which we find ourselves.

The Scientist and the Protoplasm

By A. Ruth Fry

Here is wit and wisdom (if indeed there is a difference) by an English woman Friend. In the train of Elizabeth Fry, and carrying her family name, Ruth Fry is a modern prophetess among Quakers.

IT is an interesting point that some of the great queens of history have been renowned for their peaceful reigns. Queen Elizabeth, though she did fight the Armada, is said to have entered repeatedly her Privy Council saying, "No war, gentlemen, no war." Queen Victoria's reign was marred by the sorrows of the Crimean and South African Wars but it, too, was in great part a peaceful period. We may hope and pray that the reign of our future Queen Elizabeth may outshine all others. And the Queen of Tonga was complimented by our King on the completion of twenty years' reign some years ago, saying, "The period of your reign has been one of steady and peaceful progress in the development of your Kingdom."

Have we here a hint of the reason why wars flourish so amazingly on this poor little planet of ours, in that government has been for the most part almost entirely in the hands of men who are the war-making half of the race and know nothing of the painful cost of life? (And note, please, that it is said there never was a Goddess of War, for even the Goddess Bellona was only Mrs. Mars.) Men and women are surely needed to make a complete whole—they are counterparts of each other, and it is a one-sided structure which is only built on half of the foundation. We Quakers are wont to make no distinctions of sex, uniting in all our work unreservedly and believing this to be most important.

Women are used to dealing with children before they are able to reason, and they consequently realize very fully the natural instincts in the untrained human being, one of which is certainly contrariness. We are all of us a good deal like the little boy who, on being disciplined, protested—"Don't say 'must,' Mother, it makes me feel won't all over." In fact, coercion even of a small child is of little use. Women, in fact, know that persuasion and love are greater powers than coercion and hatred.

Bad Manly Management

What would an imaginary woman visitor from another planet find here? She would find mankind riding an utterly terrifying machine which he is quite unable to control, hurling himself and his planet down with incredible speed into an abyss of horror. No imaginative tale can come near in terror to the actual possibilities facing mankind, nay, probabilities, unless he speedily changes his whole outlook.

All his activities are subordinate to the one great over-riding passion of destroying human life and possessions. Science is prostituted to the mad idea of competition in deviltry. Men, women, and children starve while unimaginable sums of money are poured out in the accumulation of ghastly machines of death under the influence of the armament makers who provide them for both sides indiscriminately and stand to gain wealth by misery. Land needed for growing food and for the refreshment of tired workers is given up to training men in the art of killing; militarism rides rampant over the councils of civilians.

International relationships are a tangle of childish maneuvers, of attempting to gain advantages by lying and grabbing at the expense of any possible enemy. So we get to absurdity, such as the following: "The Soviet's rejection of the United States' rejection

of the Soviet's rejection has been rejected."* "Whom the Gods wish to destroy, they first make mad." Could anything be madder than our world today? This is a following of the laws of the devil as far from the law of life as all darkness is from true light.

Surely women must realize that they cannot tolerate such a terrible state of affairs and must, now that they too are responsible, rouse themselves to unparalleled efforts. They cannot all be queens, but all have some influence of one kind or another, and can use it to the utmost for furthering the Law of Life and Love.

Constructive Answers

There are people who do devote their whole lives and great abilities to following the Law of Life, against the current of our mad civilization and what happiness they bring to themselves and others! They show to us the only possible answer to the world's problems; evil and hatred can be overcome by one power, and one alone, and that is the burning zeal of Christian love. As George Washington Carver, the wonderful Negro teacher and seer said: "There is going to be a great spiritual awakening in the world. It is going to be a great revival of Christianity, not a revival of religion. We can have religion and still have wars. But this is to be a revival of true Christianity. It is going to rise from the laymen, from men who are going about their work and putting God into what they do; from men who believe in prayer, and who want to make God real to mankind."

A man who is helping forward this awakening is Riccardo Lombardi who is said to have spoken to four million people in the towns, cities, and villages of Italy. The cathedral at Milan was far too small for the throng of 300,000 people who came to hear him. Opening his "front of love crusade," in the communist stronghold in Milan, he said: "Angry individualism and angry collectivism stand growling at each other. A generation of dwarfs is looking to the atom bomb that may destroy all humanity, but there are immense treasures of holiness dispersed here and there—usually in the most unexpected places. Perfection is no longer in the mountains with hermits. It is in the streets, in the banks, in the shops, in the trains and trolleys."

As Lombardi begins speaking, it is said that "the crowd stands in awe-struck silence. Communists sent to heckle are speechless; some are moved to renounce their political creed. They feel that here is someone who understands and sympathizes with their social problems. He tells them that their aspirations are worthy of satisfaction and can only be satisfied through the Spirit of Jesus. Our past was terrible because we failed to love. Our present is fearful because love is buried."* Like many others, he believes that Christ is about to return to this despairing world and is preparing the way for Him.

Another apostle of the Law of Love in our day was Mahatma Gandhi. He so inspired his fellow Hindus that they agreed to invite the millions of Moslems who have been forced to emigrate to Pakistan back to their homes in India, assuring safe-conduct for all who accepted. They agreed to visit their Moslem friends, with gifts, although the Hindus had suffered frightful atrocities at the hands of the Moslems.

Now for Miracles

So Love can, even in this materialist world of today, work its miracles. Gandhi's spiritual power was greater that that of armies. War only produced greater evils than the ones we try to exorcise by it, for Satan cannot cast out Satan. Even a race of devils, as Kant said, provided only that they were intelligent, would be forced to find a solution other than war. For it is no solution whatever, nor armaments any protection, and both ideas are delusions which women must ardently endeavor to dispel. Victors and vanquished alike are ruined and degraded by war.

Women also know that in a quarrel, one side must apologize, must give up self-righteousness to break the deadlock. Today East and West stand glaring at each other, each declaring they are in the right, and the other all wrong. A candid observer can see great fault on both sides and I long that women should act as conciliators between the two. The vast accumulations of atom bombs are progessively poisoning the atmosphere. What an immense effect it might produce if the American Government were to empower two or three trusted women to go to the Soviet with the offer to stop all manufacture of atomic weapons and to promise to destroy all those existing if the Soviet, on its side, would give up its antagonistic attitude and agree to cooperate in competitive disarmament and the development of mutual toleration and good will, leaving aside all differences of ideology. That women should awake and with burning zeal bring in the reign of the Law of Life and Love seems the one remaining hope of suffering mankind. Otherwise our Planet may bring shame to the Universe, and the Protoplasm may be proved right.

"Said the scientist to the Protoplasm,
'Twixt you and me is a mighty chasm;
We represent extremes, my friend,
You the beginning and I the end.
The protoplasm made reply,
As he winked his embryonic eye;
Well, when I look at you, old man,
I'm rather sorry I began."*

*From the *Friend*, "The Witty words of a Modern *Wag*." 8x44.

This is from a pamphlet that may be ordered at two cents each from Friends House Euston Road, London N.W. 1, England.

HOMES FOR THE HOMELESS

There are eleven representatives of the American Friends Service Committee in Germany giving full time to displaced persons. At Munich, classes in English and in American community life are preparing many persons for emigration to America. At Bremen, personnel is engaged in arranging passports, visas and accommodations for sailing. All of this work is done in cooperation with the International Refugee Organization.

The Quaker headquarters in America should be addressed: Agnes Gallagher, 20 South 12th Street, Philadelphia 7, Pa. Friends in the midwest can address Homer Coppock, Quaker Hill, Richmond, Indiana.

People on farms can be very helpful in placing these homeless people. Many of them are from farms and they are strong, dependable and enterprising people.

MOTHERS, REMEMBER NEXT YEAR!

This story goes back to months ago when James Vail of the AFSC Board spoke in Palo Alto, California, about the work of the Committee. One woman was so impressed that she promoted a new "tricks or treats" Hallowe'en routine for Palo Alto children.

The costumes were the same — witches, goblins, clowns—but when the children called at the homes of their neighbors, they asked for pins, needles, scissors, or any items for sewing kits which would be sent overseas. A large paper pumpkin was pinned to the door of each house which had contributed to avoid duplication.

The following morning the children were guests of a local movie theatre. Their tickets of admission was their bag of "treats" collected the night before.

**Everybody's*, December, 1947

**The Week*, edited by Stephen Sandwell

The Sunday School Lesson

For December 5 — History in the New Testament

The Acts

If one reads the Gospels and then the letters of St. Paul, he is left with a feeling of mystery. How did the church of 50 A.D. evolve from the little fellowship groups of Jesus' time? Some persons, seeing this difficulty, have said that Paul created a new religion, quite different from the religion of Jesus. They have contrasted what they call Paulinism with Christianity. This mystery would be unsolved if it were not for the Book of Acts. If one reads carefully the Lukan account of the growth of the early church, however, the questions are not so unanswerable.

The Acts gives a record of the development of the primitive church in four distinct ways, all of which have bearing upon the rise and growth of the Christian Church. A good way to study this lesson would be to get well in mind these four points, and then read the whole of the Acts, noticing how each one is illustrated and illuminated.

(1) Here we see the early disciples forming groups of Christians; developing means of working together; creating organization as it is needed; selecting persons for various types of services; and generally falling into patterns which remain to this day. In one area, one type of organization prevailed; in another area, another type would be more popular. This process is the formation and organization of the Church.

(2) We can also see the efforts of the early disciples to follow through the implications of their faith, trying to put down in actual words what they really believed—the assumptions from which they worked. This is the growth of doctrine and of creedal statement.

(3) The Acts also records for us the implementation of the command of Jesus, "Go ye into all the world and preach the Gospel." In one short generation, Christianity changed from a Jewish sect to a universal world mission. From a little company of one hundred and twenty people, shut up behind locked doors in Jerusalem, to the evangelical church of Antioch is a long step, but is more easily understood if one reads the account in Acts. Here you see the missionary imperative taking hold of the church.

(4) Finally, we get a glimpse here of the depth of Christian devotion which the new religion was capable of calling forth. Here we see Peter, boldly facing arrest, preaching the gospel in the streets of Jerusalem. Here we see the first Christian martyr, Stephen, dying with a prayer for the forgiveness of his persecutors on his lips. Here we see Paul and Silas singing songs in the night, even while imprisoned. This, then, is what Christianity can mean in the lives of people.

Here are four important things recorded in Acts: the beginnings of the church; the growth of Christian doctrine; the attempt at worldwide evangelism and world missions; and illustrations of Christian character and devotion.

How valuable then is Acts to the understanding of our own Christian lives and responsibilities; as well as to a better appreciation of the Christian Church.

Questions:

1. Find instances of the four points suggested above.
2. What is the first missionary attempt recorded in Acts?
3. What is the first summary of doctrine?
4. How many kinds of "church officers" are named in Acts?

RUSSELL E. REES

For December 12—Letters in the Bible

Philippians; I Timothy; I John

The urge to communicate must be one of the very deepest urges in men. Very primitive men developed not only series of grunts and groans to relay to others what they felt but also soon began to draw crude pictures on the walls of their caves to pass on to others what they had experienced. Of all the miracles of life, none is more wonderful than that of speech, and its later refinement in writing.

The importance of communication to the early church cannot be measured. The leaders of the church were young and vigorous; they were of many backgrounds; they had different temperments; they put value upon different aspects of the gospel message. The wonder is not that the church grew in divergent directions; the wonder is that it kept a common purpose at all, and surely one of the reasons it kept as much in common as it did was because of the gift of communication.

St. Paul seems to have been the first to realize the importance of this fact. He could not be everywhere, so he wrote letters. Granted that he had no idea that he was writing for posterity, he still wrote carefully and profoundly. He discussed the questions which were vital for his day, and lo they are still vital. He spoke to the condition of men's hearts and minds in Philippi and in Corinth, and so he speaks to the condition of men in Berlin or in Shanghai. For when you come down to facts, the needs of men are universal, and time and race and environment do not alter the situation very much.

Think of the results of this early correspondence. You could walk into a church in Antioch or Iconium, in Thessalonica or in Corinth, in Jerusalem or in Rome, and hear the same gospel, even before our written Gospels appeared. The great burden of responsibility for this must go to Paul and John and Peter and others who felt the urge to communicate that which had come clear in their own minds, and which they desired to share with others.

Any one who has studied the history of Friends must be aware of the very great importance of this urge to communicate. George Fox was a great letter writer; especially during his imprisonments when his physical movements were curtained, he wrote to friends and officials of his convictions. Almost every traveling Friend of the first period of Quakerism seems to have kept a journal and to have written letters. Doubtless one of the reasons for such unity as we have among Friends is due to this correspondence, and to the further fact that Friends still keep the practice of sending Epistles from one Yearly Meeting to another.

It is almost as great a miracle that one could walk into a Friends Meeting in New Zealand or New England, in Africa or America, and feel much at home, hearing the same expressions, the same concerns, and feeling much the same spirit. At the Friends World Conference in Philadelphia, if we could forget our pronunciations and our inflections, we found a common concern and purpose. The importance of communication in creating and maintaining this fact is beyond all computation.

Questions:

1. On what basis is St. Paul called the greatest letter writer of all times?
2. Why is letter writing of such importance among Friends?
3. If you were writing to the new Yearly Meeting in Africa, what would you say to them?

RUSSELL E. REES

For Friendly Action . . .

KNOW YOUR FIVE YEARS MEETING

The Peace Board is the oldest part of the Five Years Meeting. It was founded as the Peace Association of Friends in America before the Five Years Meeting was organized. During the past year, for the first time in several years, it has had a full-time staff member. William Merton Scott, former pastor in Kansas Yearly Meeting, became executive secretary upon his return from Germany where he was doing relief work.

The Peace Board is an educational and service agency of the Five Years Meeting. Friends, out of Christian concern and deep spiritual experience, have witnessed to a war-torn world that the Christian gospel and task does not include warring against fellow men but reconciliation—reconciling men to God and one another.

The work of the Peace Board is both to bear this testimony and to help the Society to implement it. The gospel must be realized. To these ends, it seeks to strengthen the program and work of the local Meeting through the Yearly Meeting and local Meeting peace committees. Assistance is given in setting up one-day or week-end institutes and furnishing leadership. Calling together conferences, both regional and national, for Friends to consider together the implications of their witness for living in the world of today. The writing, collection, and distribution of literature related to peace and Christian living are done through the Yearly Meeting Peace Committees.

The lives of young Friends everywhere have been touched by peacetime, military conscription. A counseling and information service has been set up to supply local Meeting counselors, pastors, and concerned Friends with the facts of regulations, and directives issued from time to time by Selective Service. This service is available in every Yearly Meeting.

The Peace Board has sponsored a nation-wide oratorical contest among colleges for several years. Members of the Peace Board have traveled more than 100,000 miles in the past year, covering speaking engagements for peace.

With the other boards and committees, the Volunteer Service Council has been formed to provide a channel for the Five Years Meeting Friends to express their Christian love in many situations of need. There have been work camps to share efforts and lives in a ministry of helpfulness; caravans giving aid in small local Meetings needing leadership and workers; political education seminars to make responsible Christian citizens. Above all, it uses all these avenues of service in a ministry of personal, spiritual value and warmth of concern that will reawaken vitality in our Meetings and lives.

What a tremendous responsibility is ours as a Society as we point the way to non-violent solution of conflict, warm fellowship among men, and inner security of peace with God. We shall direct men unto them by our courage, commitment, and obedience.

The Peace Board has this spiritual concern as the guide and power of all its activities.

HONOR AMONG COOKS

Honor Among Cooks, by Dr. Mary B. Spahr, is an "everyday cookbook with a sprinkling of party recipes" which will be ready for distribution early in November. All the royalties from this cookbook go to the Service Committee. It is printed by the Currant House, publishers, Box A, Glen Gardner, New Jersey, and costs $2 per copy. Of that amount 20 cents comes to the Committee. It should be especially noted that all orders should be sent to Currant House. The Committee has no copies of the book for sale.

In addition to the royalties which the Committee receives, groups or persons undertaking to sell quantities of the book also receive a commission on each copy. For example, if ten copies are sold, AFSC relief funds automatically get $2. from the publisher, and the person, or group, selling them also receives $7.50 (37½ per cent net profit).

RURAL LIFE CONFERENCE

The seventh annual Rural Life Conference will be held at Goshen College, Goshen, Indiana, December 2-4. Conference opens at two o'clock on Thursday, and all interested persons are invited to attend.

The program includes "Building a Church Centered Community in the Southern Highlands," by Eugene Smathers; "The Christian Conscience and the State," by Sumner A. Mills; "Our Soils, Our Food, Ourselves," by William Albrecht; and a roundtable on "The Christian College, the Home and Community," as well as other interesting talks and features. There will be no registration fee, the conference expense being met by contributions. Meals will be served in the local cafeteria. For rooms, register with Levi C. Hartzler, Goshen College. For programs, write to the Rural Life Association, Quaker Hill, Richmond, Indiana.

Have You Read . . .

Column by James R. Furbay

Many of us follow our whims and particular interests in reading, at least part of the time, but we also know that there are some books of general value which we just must not miss. One such book is the "swan song" writing of the late Rufus Jones, *The Call to What Is Vital,* which gives us some of his most basic and mature thought. Here such important subjects are discussed as: Religion and Scientific Knowledge, The Future of Religion in a World of Thought Revolution, The Book of the Ages Still Brings Revelation, etc. Price is $2.

In *Doors Into Life,* Douglas V. Steere has given us a stimulating introduction to some of the greatest devotional classics. With such a helpful treatment, we should be able to read more profitably such books as *The Imitation of Christ,* de Sales' *Introduction to the Devout Life,* Woolman's *Journal, The Purity of Heart* by Kierkegaard, and the *Selected Letters* of von Hugel. The book is a good buy at $2.

A poet has been in our midst, and many of us knew it not, until the appearance of his book of verse, *All Kinds of Weather.* In this collection of homelike and friendly verse, Levi T. Pennington has expressed a variety of moods. His many friends will welcome and enjoy this book from his pen and heart. Price is $2.

Christmas finds its most fitting celebration in the home. Among the best recent books offering materials and suggestions are: *The Family Celebrates Christmas* (50c), *Carols of the Ages* (1.00), *Christmas in the Home* (50c), and *A Fireside Book of Yuletide Tales* (4.00).

Rufus Jones' famous Christmas story, *The Shepherd Who Missed the Manger,* will come out very soon in an attractive reprint edition, to sell for 35c. Orders may now be placed for it. All of these books are available at Friends Book and Supply House in Richmond, Indiana.

Women in the News . . .

Three women, first in the history of the African Methodist Episcopal Church to become deacons, were ordained during the Nebraska annual conference of the denomination, recently.

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The Methodist Church in England, this year, rejected a proposal that women be received for ordination on the same terms as men. Yet, opposing the proposal, was a woman vice-president of the church and the first woman ever to be elected to that post.

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Mrs. George Fox, a licensed Methodist preacher, is pastor of the Congregational church in Sharon, Vermont, dairy-farming town. She is the widow of one of the four renowned chaplains who, during the war, went down at sea after giving their life belts to service men.

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First woman to be ordained as a minister in the Evangelical and Reformed Church graduated from the Theological Seminary of the Church on May 12, with a Bachelor of Divinity degree. The pastor, Miss Beatrice M. Weaver, of Bethlehem, Pa., became assistant pastor of St. Paul's church in Lancaster.

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Even the Mohammedans are changing. A women's theological department has been formed in el-Azhar University at Cairo, Egypt, according to an announcement by Sheikh Maimon Shenawi, rector of the center of Moslem learing. Mohammedan circles described the innovation as "revolutionary."

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In the early 1800's, a New England clergyman admonished his colleagues, "The help of the pious female should not be spurned." Now, there are forty denominations which ordain women. There were over three thousand discovered by the 1940 federal census. The American Women Ministers Association lists two hundred members from sixteen denominations.

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This year marks the one-hundredth anniversary of the movement for women's rights. It started at Seneca Falls, New York. It was near that time that William Ross Wallace wrote, "The hand that rocks the cradle is the hand that rules the world." Tradition has pushed aside that hand as it reached toward responsibility in politics and business, and even in the church. We are finding a growing resourcefulness in women power, not only in home-making, but also in the policy-making of nations and institutions.

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In June, the *New York Times* and *Time* magazine found it a matter of marked reader interest that Helen Kenyon should be elected Moderator of the Congregational Christian Churches. The news value lay less in the conspicuous service that had fitted her for the post than in the fact that she was the first woman to head that particular denomination.

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It's all in the family. Mrs. D. Leigh Colvin has served for some time as president of the National W. C. T. U. Now her husband has been elected president of the World Prohibition Federation. The National W. C. T. U. held its sessions September 22-26 in Portland, Oregon, where Mrs. Dorothy McCullough Lee, mayor-elect of Portland, gave the welcome address.

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In spite of the stirring new interest by the World Council of Churches on the responsibility of women in the church, there are only two women on the Central Committee of the World Council, and eighty-eight men. Dr. George K. T. Wu of China has pointedly challenged that disproportion. There were many women attending the Council, but few elected to office.

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Helen Keller, president of the John Milton Society for the Blind, has cancelled her visit to China because of the serious illness of Polly Thomson, her companion and link with the outside world. Miss Keller was expected in China in November and elaborate plans were made in China's principal cities to afford her an opportunity to bear witness to God's power in aiding the handicapped.

* * * *

In a recent study on "The Life and Work of Women in the Church," some interesting trends were revealed. There were nineteen thousand questionnaires distributed to church women. They revealed (1) that some women defer to men in church responsibility lest the latter lose interest; (2) that women believe they excel men in matters of detail; (3) that they are more receptive to new ideas; (4) but that they are more apt to become involved in personalities. And note this, men (and nominating committees), one congregation always selects a man for treasurer, but is careful to choose one with a capable wife!

* * * *

For the first time in Congressional history, a woman minister gave the daily prayer in the House of Representatives last June. The Rev. Annalee Stewart of Washington and Chicago, an ordained Methodist minister, offered the prayer in which she said there is "so much fear, suspicion and planning for the destruction of mankind." She asked God to "take from our frightened hands the bomb and bayonet; arm us with spirit instead."

* * * *

Church women are puzzled by some of the job restrictions imposed on them by their churches, and would like to be judged on the basis of their "ability, experience, and education," rather than on their sex, declared Mrs. Samuel M. Cavert. Mrs. Cavert stated that "leading Protestant and Orthodox church women are asking that the goal of their full citizenship in the Church shall be explicitly recognized in all quarters, and be self-consciously adopted and striven toward."

* * * *

Mrs. Harper Sibley, noted church laywoman and president of the United Council of Church Women, was appointed last June to serve for ninety days as an adviser to the United States Military Government in Germany. She served as a member of a team to aid in restoration of cultural, religious, and social institutions. One of her main assignments was to help set up machinery through which German women can learn more about activities of American churchwomen and American institutions.

* * * *

First woman to win a cabinet post in the new National Government of the Republic of Korea was Miss Louisa Yim, who has been a Christian from her youth. Miss Yim serves as Minister of Commerce and Industry. Next to President Syngman Rhee, himself a Christian, perhaps no Korean has worked harder for Korean independence than has Miss Yim. President Rhee made this plain when he referred to Miss Yim by name in his inauguration address. She was the only person so honored.

* * * *

Study by the American Committee of the World Council of Churches reveals that governing boards of church organizations are too often dominated,

or made up wholly of men. While reports indicate that women carry on much of the work of the churches, there are many indications that the results of their experience and judgment are not brought to bear on questions of policy. The older churches may well be concerned to realize that it is the younger churches of Asia which are making great use of the abilities of outstanding women in the development of their church organizations.

* * * *

In discussing her assignment, Mrs. Harper Sibley said: "There is growing recognition on the part of Government officials that the major task of reconstruction in Germany must be borne by women." Declaring that women represent the most vital and important segment of the German population, she pointed out that there are one hundred sixty-eight women in Germany to one hundred seven men. "When you consider that the great percentage of men are found in old and young age groups, it is plain to see that women will play the decisive role in moulding the new Germany," she commented.

* * * *

Women ministers "make Milwaukee famous!" Women ministers and women church leaders occupied most of the Protestant pulpits in Milwaukee, Wisconsin, on Sunday, November 14. Forty-two women who represent fifteen denominations were scheduled to speak. Of this total, more than half addressed congregations not of their own denomination or racial group. The presence of the women in pulpits heralded the fourth biennial Assembly of the United Council of Church Women, which got under way in Milwaukee on November 15.

* * * *

Formation of a commission of men and women for further study of women's place in the church was approved "in principle" by the First Assembly of the World Council of Churches. The Assembly's approval followed presentation of a report by its Committee on the Life and Work of Women in the Church. Main recommendation of this report was that the commission be appointed "with an adequate budget and executive leadership" to "give further consideration to the subject and provide guidance on important issues."

* * * *

An appeal to English women to help in a campaign which aims at obtaining higher salaries for clerygmen in the Church of England, has been issued by a laymen's committee of the Church Assembly. The Committee said it was appealing to the women "because the responsibility of budgeting for your household and of making ends meet is largely yours. You can therefore sympathize with the wives of the Church of England clergy," it added, "who are bearing in these days an increasingly heavy burden." The appeal said the clergymen were unable to maintain "a reasonable standard of living."

* * * *

In Denmark, three women, first in the history of the State Lutheran church, were ordained as ministers last April. Those on whom holy orders were conferred are: Miss Johanne Anderson, who was offered a post last year as minister of a Lutheran congregation; Miss Ruth Vermehren, who has been doing spiritual work among women prisoners; and Miss Edith Brenneche Peterson, who has been named curate of a parish. During the ordination, Bishop Ollgaard preached a sermon in which he declared that as the Easter tidings were first told to women, with the injunction to announce them to men, "so should we allow women to do it today in the Church."

In order to make space for "Women in the News," the usual page on "Friendly Life—Far and Near" has not been included. Here are a few Friendly items:

* * * *

Western and Wilmington Yearly Meetings have already indicated their intention to encourage a special offering at Christmas time for the United Services through the Five Years Meeting.

* * * *

Harold and Mildred Votaw, formerly of the Indianapolis Friends Meeting and now with Whittier, were recent visitors in Indiana, calling at the Central Offices in Richmond.

* * * *

There is an opening for a young single man on a Quaker farm in central Indiana near a Brethren church and Friends Meeting. Work for wages, pleasant home, chance to try out farming, and work toward share rental. For more information, write Rural Life Association, Quaker Hill, Route 28, Richmond, Indiana.

* * * *

The American Friends Fellowship Council and the Friends World Committee for Consultation (American Section) will hold their joint annual Meeting at the Florida Avenue Meeting House in Washington, D. C., on January 14, 15, 16, 1949. The general theme of the meeting will be, "What are our responsibilities for outreach in the Society of Friends in America and throughout the World." The American Young Friends Fellowship will also meet at the same time. Everyone is welcome, and we expect a widely representative group of Friends to be present. Registrations should be sent to Leslie D. Shaffer, 20 South 12th St., Philadelphia, or to Herbert Hadley, 2111 Florida Ave., N.W., Washington, D. C.

* * * *

The American Section of the Friends World Committee plans to meet at Highgate, Jamaica, April 15, 16, 1949. Twelve or fifteen members of the American Section expect to attend this meeting and remain for the sessions of the Jamaica Yearly Meeting, April 19, 20, 21. Others who might like to attend this meeting should communicate with Leslie D. Shaffer, 20 South 12th St., Philadelphia.

IN THE CHRISTIAN HOME

(Continued from page 383)

at worldly promotion and aggrandizement . . . " The Quaker home must be dedicated to reverence for God and service to man. It must create soil in which seeds of friendliness and understanding may grow. It must be the seed bed of world brotherhood and peace.

I have made no attempt in this brief article to be comprehensive in pointing up all the qualities of a Quaker home. Many important qualities have not been touched upon; not that they have not been recognized as important, but rather that these others have been laid upon me.

Perhaps in no area of our lives do we feel more keenly the need of a wisdom beyond our own and the guidance of Him who is creator of all. Our spirits are quickened as we contemplate the magnitude of being coworkers with God in such a venture. As those who are committed to the Quaker way of life, may we live ever in the consciousness that "all of life is a sacrament."

BIRTHS

BRONNER—To Edwin B. and Marian Taylor Bronner on November 9, at Cheltenham, Pa., a daughter, Margaret Garretson.

CAMPBELL—To Reid and Velma Watson Campbell on September 6 at Mt. Sterling, Iowa, a son, Bruce Dale.

GARNER — To Carroll and Dorothy Kershner Garner a son, Lee Jonathan, on October 15, at Richmond, Indiana.

NEAVE—To G. Reynolds and Hazel Braxton Neave on September 2 a son, Samuel Reynolds Neave II, of Deep River Meeting, High Point, North Carolina.

STALNAKER — To Armand C. and Rachel Pickett Stalnaker a son, Timothy Lee, on October 12, in Columbus, Ohio.

MARRIAGES

WELLS-WHITE—Theresa White, daughter of Mr. and Mrs. Bernard White of Harmony, Iowa, to Edward Wells, son of Mr. and Mrs. F. W. Wells of Reedsville, Wisconsin, in the Hesper, Iowa, meetinghouse, with Guilford Street of New Providence in charge.

GOLDEN WEDDING

CLARK—Lindley D. and Dora Clark will celebrate their fiftieth wedding anniversary on December 1, at Sandy Spring, Maryland. Dora Clark is a graduate of Guilford College and Lindley Clark of Earlham—the only surviving member of the class of 1886.

DEATHS

BALLARD — Henry Guy Ballard died suddenly at his home in Amboy, Indiana, on November 6, aged sixty-seven years. He was the son of William and Ella Powell Ballard, a native of Howard County, and was united in marriage with Minnie Rose Ballard. A member of the Friends Church, he had served in many official capacities. For nine years he was a trustee of White's Institute and also had assumed many civic responsibilities. In 1926-27 he served as representative for Howard and Miami Counties in the state legislature. Services were held in the Friends church with Logan Smith in charge and burial was made in Amboy. Besides the widow, he leaves three daughters, Vera Ballard at home, Mrs. Robert Pence of Marion, and Mrs. Robert Taylor of Hays, Kansas; two sisters, Mrs. Fred Larrison and Mrs. Sherman Hodson; a brother, Von Ballard; and five grandchildren.

COMPTON—John S. Compton on October 31, at his home near New Burlington, Ohio, aged ninety-four years. He was the son of Jesse and Esther Spray Compton. A birthright Friend, he was a lifelong member of Caesar's Creek Meeting. He is survived by one son, Elmer, of near New Burlington, Ohio.

DAVIS—J. Thomas Davis on October 14, at the home of his son, Harley, in Wichita, Kansas. He was born near Westfield, Indiana, in 1865, the son of Nathan and Hannah Jessup Davis. In 1878, he moved to Kansas where he was later united in marriage with Hannah Stanley who preceded him in death. To this union were born a daughter, Leveda Davis Perry; and three sons, Harley S., Everett G., and Merle L., all of Wichita except Merle L. Davis of Richmond, Indiana. He is also survived by Rosa Davis of Enid, Oklahoma, with whom he was united in marriage three years ago. He was a member of University Friends Meeting, but had lived in Enid of recent years. Services were held in Wichita with Charles Lampman, his pastor, in charge.

EDWARDS — Elsie M. Edwards, the daughter of John and Joanne Phillips, on October 17, at her home in Amo, Indiana, aged sixty-seven years. She was a member of Amo Meeting where she served faithfully. Her husband preceded her in death. Services were conducted by the pastor, Louise V. Phillips, and burial was in Amo.

HEATH—Kittie C. Heath in Boulder, Colorado, on October 12. She was born in Artesia, South Dakota, in 1884, but lived most of her life around Boulder where she was a valued member of Friends. She was the widow of Samuel R. Heath, for many years pastor of Valmont Community Church and who, at the time of death in 1947, was a trustee and treasurer of Boulder Monthly Meeting. Surviving are a daughter, Gladys Wood of Grants, New Mexico; a son, Aaron Vernon Heath of Boulder; and two grandchildren. Burial was in Green Mountain Cemetery.

HOSKINS—Fred S. Hoskins on Tenth Month, 19, at Noblesville, Indiana, aged seventy-five years. He was the son of Moses and Phoebe Hoskins, a native of Hamilton County, Indiana. In 1899, he was united in marriage with Carrie Harold. He was a faithful member of Gray Meeting. Surviving are his wife; two daughters, Esther and Cleona Hoskins; a son, Harold Hoskins; and two grandsons. Services were held at Gray meetinghouse with Don Stanley in charge, assisted by William J. Cleaver and Lyman G. Cosand. Burial was at Carmel.

PETERS—Jacob B. Peters, at Knoxville, Tennessee, on May 30, aged fifty years. He was a birthright Friend, the son of Joseph and Amanda Peters, a member of Friendsville, Tennessee, Meeting, and for many years a member of the Board of Trustees of Friendsville Academy. Surviving are his widow, Lucille Griffiths Peters; two daughters, Joyce and Sylvia Peters, the former a senior at Earlham College, the latter at Friendsville Academy; and a son Fred Greer Peters, also of Friendsville, Tennessee.

POST—Mary L. Post on October 10, at Stanfordville, New York, in her eighty-ninth year. She was a lifelong Friend, the daughter of Levi and Amy Haight Arnold, and widow of Isaac R. Post. For many years she was an elder in Clinton Corners, New York, Meeting where her spiritual insight and concern was much valued as it found expression in various phases of the work. Surviving are a daughter, Amy L. Post, Haverford, Pa.; two sons, Lewis E. Post with whom she made her home, and L. Arnold Post of Haverford; six grandchildren and two great-grandchildren.

RICKMAN—Caroline Ann Rickman, widow of Richard Peters Rickman, on October 12, at Dorking, Surrey, England, aged eighty years.

STANTON—Edwin Stanton in Tucson, Arizona, on September 27. He was born in Henry County, Indiana, but had lived in Wichita more than thirty years. He and his wife were at one time in charge of Friends University dormitory. Survivors include his

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widow, two daughters, Virginia Roberts of Flower, Kansas, and Phyllis Row of Wichita; a son, Kenneth of Marietta, Georgia; and three brothers, Alva, of Boise, Idaho, Irvin of Eureka, California, and W. Lester of Chiquimula, Guatemala.

WELLS—Bert C. Wells on September 2, in Halstead, Kansas. In 1880, he was born in Sherman, Indiana, going to Kansas in the nineties, where he graduated from Friends University, later attending Haverford. He was united in marriage with Sara Shoemaker. He was a member of Friends University Church and had served as vice-president of Friends University Board of Directors. Among the survivors are his widow; two daughters, Mrs. Arthur Jones of August, Kansas, and Mrs. Ray Perkins of Howard, Kansas; and four grandchildren.

WRIGHT—Ila Henry Wright, aged eighty-six years, on October 7, in Chicago, Illinois, at the home of his daughter, Manie A. Farr. He was a life-long Friend and graduate of Penn College. Services were conducted by Charles O. Whitely of Grinnell, Iowa, Meeting, assisted by William A. Knight of Des Moines, where burial was made. Surviving are his wife, Eudora A. Wright; three daughters, Lora J. Mendenhall, Fort Lyon, Colorado; N. Mabel Wilcox, Des Moines, and Manie A. Farr; two sons, A. Griffith Wright, Dubuque, and William E. Wright, Oskaloosa, Iowa.

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LOCAL MEETING DIRECTORY

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Ramona Park Community Church (Friends) 1510 South 6th Street. A fully graded program of worship, study, fellowship and service. Sunday 9:30; 10:10; 11:00 a.m. and 7:00 p.m. Also mid-week services Wednesday, 7:30 p.m.

ANDERSON, INDIANA

First Friends Church, Chase and Tenth Sts. Bible School 9:30; Worship Service 10:45; C. E. 6:30; Gospel Service 7:30; Prayer Meeting, Wednesday 7:30 p.m. Albert F. Bohnert, Pastor. Phone 2-8763.

BERKELEY, CALIFORNIA

Friends Memorial Church, Fulton Street at Channing Way. Morning worship, 11 o'clock; Evening service, 6:30. Howard W. Cope, minister, 2130 Channing Way, phone Res. Th-3-5370; Office Th-3-7531 (Th—Thornwall).

BROOKLYN, NEW YORK

Lafayette Avenue Meeting, Cor. Lafayette and Washington Avenues. Bible Classes 10:00 a.m., Divine Worship 11:00 a.m.; Thursday 6:30 p.m. Supper; Worship and Discussion 7:30 p.m.

CAMBRIDGE, MASSACHUSETTS

Friends Meeting at Cambridge, 5 Longfellow Park (near Harvard Square). Meeting for worship each First Day at 11 a.m. J. Harold Hadley, Executive Secretary. Telephone TRowbridge 6-6883 or TRowbridge 6-3867.

CHICAGO, ILLINOIS

Chicago Monthly Meeting, 110th Street and Longwood Drive. Bible School 10:30, Meeting 11:30. Rock Island Suburban Line to 111th Street. Halstead streetcar—"111th Sacramento," get off at Longwood Drive. Russell E. Rees, Minister, 10937 California Ave., Chicago 43, Phone Cedarcrest 2715.

Evanston Meeting of Friends, Maple and Greenleaf, Evanston. One block east of Ridge Boulevard. Bible School at ten; Meeting for Worship, eleven. Marie A. Ferguson, Meeting secretary, 1401 Crain St., Evanston, Ill., Phone Greenleaf 5-6491.

57th Street Meeting at 1174 East 57th St., a United Meeting. Sunday meeting for worship, 3:00 p.m. Monthly Meeting (following 6:30 supper) every first Friday. Phone Plaza 2-9670; or Robert Byrd, Meeting Sec'y., FA4-8810.

CINCINNATI, OHIO

Cincinnati Friends Meeting, Eden and Donahue Sts. Take car 55 or 78 to University Ave., walk east three blocks. Bible School, 9:45, Meeting for Worship, 11 a.m. John M. Lewis, Clerk, 338 Bryant Street, Cincinnati, Ohio.

DENVER, COLORADO

Friends Meeting, 4100 Shoshone Street, Worship 11 a.m., Church School, 9:45 a.m., Rachel Osborn, Minister. 3952 Lowell Blvd. Phone GR-0584.

DES MOINES, IOWA

First Friends, East 13th and Lyon Streets. Church School at 10 a.m.; Meeting for Worship at 11 a.m.; Phone 6-5735.

DETROIT, MICHIGAN

First Friends, Fisher Y.M.C.A., West Grand Blvd. and Dexter, near Grand River Ave. S. S. 10 a.m. Worship 11 a.m. For information write or call Bruce Douglas, 18066 Warrington Drive, Detroit 21, Mich.

Friends Meeting, unprogrammed, each First Day in Highland Park Y.W.C.A., Woodward at Winona. Visitors Phone Townsend 5-4036.

GREENSBORO, NORTH CAROLINA

Friends Meeting, corner Asheboro and Lee Streets; Bible School, 9:45; Morning worship, 11:00; Wednesday evening worship. O. Herschel Folger, Minister.

HARTFORD, CONNECTICUT

Meeting for Worship, Sunday 11:00 a.m., at Hartranft Hall, 55 Elizabeth Street. For information, telephone Hartford 32-0467.

HIGH POINT, NORTH CAROLINA

Central Friends Meeting, South Main and Commerce, Bible School, 9:45; meeting for worship, 11:00; evening worship and youth activities, 6:30. Cecil E. Haworth, minister.

INDIANAPOLIS, INDIANA

First Friends Church, 1241 N. Alabama Street, Indianapolis, Indiana. Unified Service and Junior Church 10:30 - 11:30; Herbert Huffman, Minister; Robert Gemmer, Assistant Minister.

KANSAS CITY, MISSOURI

Penn Valley Meeting of Friends each Sunday 6 to 8:30 p.m., at 3427 Baltimore Ave., Phone Ja1556. Visiting Friends always welcome.

LONG BEACH, CALIFORNIA

First Friends Church, Atlantic Ave. at Ninth. Morning Worship at 11:00 a.m. Evening Service, 7:30 p.m. Donald B. Spitler, Minister. Phone 71566.

LOS ANGELES, CALIFORNIA

Friends Church, 17th and Toberman Streets. Bible School, 9:45 a.m.; Morning Worship, 11:00 a.m.; Evening Worship, 7:30 p.m., George H. Moore, minister. RIchmond 78406.

Friends House Meeting, unprogrammed, all-Friends. Meeting for worship 11 a.m., 1137 West 37th Place. AXminster 8567.

LYNN, MASSACHUSETTS

Lynn Monthly Meeting, Silsbee and Friend Streets. Meeting for Worship 10:30. Mid-week meeting Wednesday 7:45. Everett W. Chapman, minister, 14 Berkshire Street, Swampscott. Lynn 5-2558.

MINNEAPOLIS, MINNESOTA

Friends Church, Y.W.C.A. at 12th and Nicollet. Bible School at 10:00 a.m. Meeting for Worship at 11 a.m. Richard P. Newby, minister, 111 West 45th Street, Phone PI. 2960.

MUNCIE, INDIANA

Friends Memorial, Adams and Cherry; Robert M. Jones, Minister; Meeting School 9:30 a.m.; Worship 10:45 a.m.; Young Friends' Meeting 7:00 p.m.; Mid-week Meeting, Wednesday, 7:30 p.m.

NEWBERG, OREGON

Friends Church, College St., at 3rd, phone 381, Carl D. Byrd, Pastor, 215 College. Bible School 9:45; Worship 11 and 7:30; C. E. 6:30; Prayer Meeting, Wednesday, 7:30.

NEW YORK, N. Y.

The United Meetings for Worship of 20th Street and 15th Street Friends will be held at 221 East 15th Street, New York, from October 3rd through April, each Sunday at 11:00 a. m.

PASADENA, CALIFORNIA

First Friends Church, Raymond at Villa. Church School, 9:45 a.m. Meetings for Worship, 11:00 a.m. and 7:30 p.m. Christian Endeavor, 6:30 p.m. Elmer H. Brown, Minister.

PORTLAND, OREGON

First Friends Church, S.E. 35th Ave. and Main St.; Bible School 9:45 a. m., Worship 11:00 a. m., Unified Service 7:00 p. m., Prayer Meeting, Wed., 7:30 p. m. Foster or Hawthorne Trolley Bus to 35th Place. Charles A. Beals, Minister, Phone FILmore 3107.

ROSEVILLE, CALIFORNIA

Citrus Heights Friends Church, Old Auburn Blvd., one-fourth mile off Highway 99 E between Sacramento and Roseville. Morning Sunday School at 10:00, Worship at 11:00, Evening Service, 7:30. Glen Rinard, Minister. Phone Roseville, 162-F-11.

SCARSDALE, NEW YORK

United Meeting for Worship and First-day School. First-day at 11 a.m., Girl Scout House, Wayside Lane. Clerk: Clyde Whipple, 25 Cushman Road, Scarsdale, N. Y.

SEATTLE, WASHINGTON

Friends' Memorial, 7732 24th Ave., N. E., VE 1657. S. S. 9:30 a.m., Worship 11 a.m. and 8 p.m., Y.F.S.C.E. 6:30 p.m.

University Friends Meeting, 3959 15th Ave., N. E., Phone Melrose 0502 or Evergreen 1018. Religious discussion 10:00 a.m. Meeting for Worship, 11:00 a.m.

ST PETERSBURG, FLORIDA

Friends Meeting, 130 Nineteenth Ave., S. E. Meeting for Worship, First-day at 11 a.m.

TUCSON, ARIZONA

Friends Meeting, 1200 N. Mountain Ave., at Helen St. First Day at 10:30 a. m.

WASHINGTON, DISTRICT OF COLUMBIA

Friends Meeting of Washington, 2111 Florida Ave., N.W., one block from Conn. Ave. Meeting for Worship First-days at 11 a.m. First-day School at 10:45.

WHITTIER, CALIFORNIA

First Friends Church, Philadelphia St. and Washington Ave. Unprogrammed Meeting. 8:30 a.m.; Church School, 9:30 a.m.; Morning Worship, 10:30 a.m.; Christian Endeavors and Groups, 7:30 p. m. Office address, 310 E. Philadelphia St. W. Roy Ware, Clerk; Robert E. Cope, Minister. Phone 43-467.

BUCK HILL BULLETIN

It was a surprise to have Edward Cooper, our room clerk at the Inn, say that Columbus Day, October 12, was the most popular holiday in the year. He stated unequivocally that he had at least 3,000 applications for accommodations for that week-end and that, as each inquiry might have asked for accommodations for at least two guests, near 6,000 people were turned away. It seems incredible and the presumption is that if Edward had carefully counted his incoming mail, while the total seems great, it probably was not quite so large. In any event the Inn was filled to the doors and stranger guests who applied at the desk had to be reluctantly turned away in considerable numbers. It has been a glowing season in the Poconos, the reds and yellows of the forest trees in which are sprinkled the evergreen conifers making a gigantic mountainside Turkey carpet. The season was culminated by a way-beforehand snow storm on the 18th instant, which put a white covering on the distant hilltops and required the snow plows to operate in near-by Scranton to clear the roads. But the storm was ahead of its time and old Sol soon dried up the highways.

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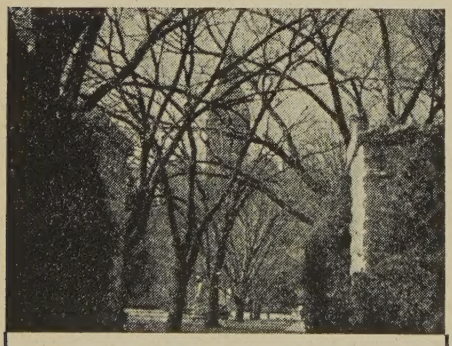
Will Carlton, Autumn Days



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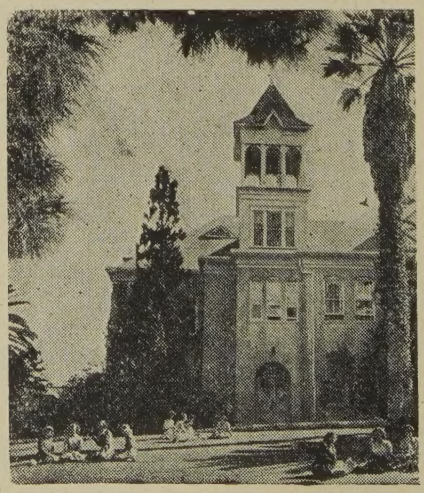

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